
John Allen Chalk: Personal Correspondence

John Allen Chalk

2-1-1966

From: Curtis Dowdy

Curtis Dowdy

Follow this and additional works at: <https://scholarworks.harding.edu/hst-chalk-personal>

Recommended Citation

Dowdy, C. (1966). From: Curtis Dowdy. Retrieved from <https://scholarworks.harding.edu/hst-chalk-personal/5049>

This Letter is brought to you for free and open access by the John Allen Chalk at Scholar Works at Harding. It has been accepted for inclusion in John Allen Chalk: Personal Correspondence by an authorized administrator of Scholar Works at Harding. For more information, please contact scholarworks@harding.edu.



PHONES:

Office
537-3013

Home
537-2981

Church of Christ

P. O. Box 672 — 650 Alabama Avenue, South
BREMEN, GEORGIA 30110

February 1, 1966

EVANGELIST

Curtis R. Dowdy

ELDERS

J. T. Wheeler
Arthur Cash
Thomas Spake

DEACONS

Ray Spake
Ralph Braswell
Edward Bonner
Buford Spake
Raymond Sherrill
Olin McGukin
Hugh Carroll

Mr. John Allen Chalk
542 North Washington Avenue
Cookeville, Tennessee 38501

Dear Brother Chalk:

Thank you for your reply to my letter. I am honored to have a letter from one so busy in the Lord's vineyard.

John Allen, (if you don't mind) I am very happy that you are doing the radio part of the Herald of Truth. I am quite sure that you are the one for this tremendous work of God. I want you to know that I am all for you and be assured, too, of a remembrance in my prayers.

My reply to the statements made in your letter is in the same spirit of love and brotherlyness with which your excellent letter was characterized.

You made mention of my rigid distinction between the two questions in Matthew 24. I accept that - because I do believe Jesus made such a distinction. In addition, you stated - and correctly so - that the ASV makes a new paragraph beginning with verse 15. However, you and I know that this is not necessarily true. But even so, consider the language of verse 15 - "When therefore ye see...." (Emphasis mine) If verse 15 does not have a direct tie-in with verses 1-14, then why the word "therefore"?

I am aware that many hold the view which you have ably stated. The references you have given are well taken; however, allow us to get back to the Bible - which we both love. Verses 1-13 indicate signs that might mislead the disciples to think that the time of the destruction of Jerusalem was at hand. Then, Jesus give what would be the approximate sign (v. 14) and the definite sign (v. 15) of that future event.

We see in the passage (v. 14) that Christ indicates no change of subject; he is still answering the disciples' question as to the destruction of Jerusalem and its Temple. And the verses that follow (15-21) show that he is speaking of an event in the locality of Judea. In other words, he is not speaking of the end of the world.

Christ says that before the end of Jerusalem the Gospel of the Kingdom would be preached for a witness to all nations. This was done (Acts 2:5 ; Rom. 1:8; Col. 1:6,23)! To say that verse 14 was not fulfilled in every detail, i.e., that it must be fulfilled again, is to make the coming of Christ impossible; because, it has not been fulfilled since it was the first time. That makes what Paul said to the Corinthians (I Cor. 16:23-inherent in the word "Maranatha") meaningless.

John Allen, I think it worthwhile to note the difference between the prophecy of Matthew 24:14 and the Great Commission of Matthew 28:19,20. In the first, Christ speaks of witnessing to all nations; in the second, of making disciples of all nations. With regard to the former, Christ has Jerusalem in view; in the latter, he refers to the conversion of the world. I cannot agree, therefore, with many who say that the mission of the Church is merely to witness to all nations. According to the Great Commission the CHURCH'S work is to make disciples of all nations and for the accomplishment of this, Christ has assured us of His presence.

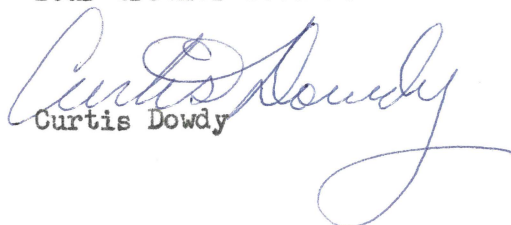
Finally, quoting from your tract, "What if Christ Had Come Yesterday?" page 4 - "Third, the gospel will be preached around the world. Jesus pictures this great event as a sign of the end. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come (Matt.24:14.)" Never have God's people more earnestly attempted to utilize every available means to preach the gospel. Millions are hearing Christ proclaimed every day for the first time. Radio, Television, the printed page, and ever-increasing numbers of missionaries fore-tell a world to whom the searchless message, God's forgiveness through Christ has been announced. Yes, Christ could have come yesterday!" Now look at that. Do you see an inconsistency? It should be obvious to you.

- 1) Matthew 24:14 has to be fulfilled again before the end comes.
- 2) The coming of Christ and the End are equivalent.
- 3) Therefore Matthew 24:14 has to be fulfilled again before Christ can come.
- 4) Matthew 24:14 has not been fulfilled since the 1st century (certainly not in our day - even now).
- 5) Therefore Christ can not come now.
- 6) Therefore Christ could not have come yesterday!

I am thankful to God for your dedication and zeal. Let us continue to study not only these verses, but the entire New Testament as we seek to return to the New Testament order.

May God's grace continue to be upon yours and you, I am

Your brother because of Christ,


Curtis Dowdy